of social etiquette ladies like you should evince more charity in dealing with the public acts of members of their own sex. It may be that the particular lady officer who stuck to the particular practice thought honestly and sincerely that, in the interest of the department, that practice was necessary. I will merely now tell you that if those matters have been decided in one way they will be reconsidered. If not, they will be considered by the Government. I think that will in a general way apply to all your suggestions.

You then made certain suggestions about the institution of a competitive test. That will be considered by the Committee which is to be appointed ; and upon their report, orders will be passed. The other suggestions of yours will also receive consideration.

171. Ezhavas and Public Service.

MR. V. KOCHUKUNJU VAIDYAN (*Nominated*), speaking in Malayalam, said that appointments in the various departments of public service should be made on the basis of the numerical strength and the educational advancement of the different communities. Government had no fixed policy for making appointments. The claims of a large section of the population should not be disregarded on account of the disabilities imposed by custom and tradition. The denial ot equality of civic rights would hinder the progress of any community.

Preferential treatment should be accorded to the qualified members of the communities which were educationally backward in the past, till the inequalities were removed.

In point of ownership of landed properties, industrial activities and contribution to the State exchequer, the Ezhavas occupied the front rank amongst all communities in the State. The Ezhavas were specially given to the study of Sanskrit, Ayurveda and Astrology.

There were a large number of educated and highly qualified men in the community capable of holding any appointmeut in the State service. The few who had reached responsible positions had demonstrated their grit and ability. Still the policy adopted by Government towards them was not satisfactory. Recently, however, certain appointments were made presumably recognising the claims of the Ezhavas and for those appointments they were grateful to the Government of Her Highness the Maha Rani Regent. Numerically, the Ezhavas had not obtained a share of appointments in any way comparable to those of the Brahmins, Nairs and Christians.

The grievances of the Ezhava community in relation to public service should be redressed by distributing appointments on the basis of its numerical strength and by refusing appointments to members of other communities till the inequalities of the Ezhavas were removed. The Government's special attention should be drawn to the needs of the communities which suffered inequalities in public service.

DEWAN'S REPLY: നിങ്ങളുടെ നിവേദനത്തിൽ അടങ്ങിയിട്ടുള്ള സംഗതി ഈഴവസമുദായത്തിലുള്ള വക്കു സക്കാർസർവ്വീസിൽശരിയായ പ്രാതിനിധ്യം കിട്ടണമെന്നാണ്. ഇങ്ങിനെ മറ്റു പല സമുദായക്കാരുടെയും പരാതിയുള്ളതിനാൽ അതിലേക്കു ഒരു പരിഹാരം കണ്ടുപിടിച്ചു നിർദ്ദേശിക്കുന്നതിനായി ഗവണ്മെൻറിൽനിന്നും ഒരു കമ്മിറ്റി ഏർപ്പെടുത്താൻ തീരുമാനിച്ചിട്ടുണ്ട്. ആ കമ്മിറ്റിയുടെ റിപ്പോർട്ടു വന്നശേഷം ഇതിനെപ്പറ്റി ആലോചിക്കാം.

[You urged the grant of adequate representation to Ezhavas in the public service. A Committee is to be appointed to examine the question of communal representation in service.]

172. Muslims and Public Service.

MR. V. BAPOO VYDIAR (*Nominated*), speaking in Malayalam, said that there were several educated and qualified men in the Muslim community who were fit to hold any appointment with credit. Till some years ago, the Government challenged the Muslims who represented the claims of the community in regard to public service to point out proper candidates on whom appointments could be conferred. Now that there were many duly qualified candidates, they were asked to wait a little longer and when they waited they were told that they were over-aged. There were only one Sirkar Vakil, one Munsiff, one Magistrate and one or two Inspectors of Police who were Muslims. It could hardly be expected that the above appointments were sufficient to satisfy the claims of Muslims. Heads of Departments and Government should give better encouragement to qualified Muslims.

A Muslim Judge should be appointed in the High Court. That matter had often been represented to Government. As the Muslims were subject to a special law, that suggestion was not too ambitious or unjustifiable. If there were not qualified Muslims in the country to hold the appointment, a qualified man should be got down from outside. The appointment of non-Travancoreans was not a novelty to the Government.

Muslims did not obtain higher appointments in the Judicial, Police, Revenue, Excise, Education and other Departments. It seemed as if the Muslims were kept out of the Judicial Department on purpose. That state of affairs should be immediately changed. In regard to the Revenue Department, there was no Muslim Tahsildar or Proverthicar. Not even a single Muslim graduate was entertained in the Excise Department as Inspector. In the Education Department, the Muslims were entirely ignored. In that department, the men who had already put in acting sevice could not be absorbed in the next five years, and so the Muslims had no chance in the near future.

Hardships were caused to the Muslims already in service on account of their claims and service being overlooked by the Heads of Departments and it was necessary to issue instructions to them to give